/210 cont./

846 slowly accepting that of the whites. They do not come out of
178 the house until they are completely well, and they only do it on a Sunday morning. They then wear a new dress for the first time and present themselves at the door of the church to receive the post partum blessing (1).

> 1. I saw an extraordinary case, from which no illness resulted. They have been accustomed to the post partum blessing by the virtuous old mistresses, and they continue this.

846
838
302 Soon, in a week or two, the woman is completely well, and she is allowed to go out to bathe and paint her face with urucu, returning gradually to her usual tasks. Childbirth is
844 regarded by the Chiriguano as a time of fasting, in which some
●785 authors say that all the members of the family participate, but this is not true: only the husband shares this obligation, and he does it for two or three days (2).

> 2. They say that it is necessary for the baby's father to fast so that it may not die nor any harm come to it when it grows up.

797 The missionaries try to eradicate from the neophytes the
785 superstition that is represented by the husband's fasting, but
844 when their mothers see that their grandchildren are dying,
178 they reprehend in their children the abandonment of the customs of yesteryear. I knew an old woman who was very attached to these customs and who tried in every way to force her son to fast, in view of the fact that the newborn babies died every time her daughter-in-law gave birth.

/223/

881 raised to the ceiling. They leave her there for a period of
[785] four days in strict fasting and, of course, without her opening her mouth to speak to anybody, not even to ask for necessary things, because if she should talk or ask for anything, misfortune would appear at once.

At the end of this first test, which the maiden has scarcely felt, they lower her on the fifth day, wash her head with potash of Ñetira, and shave off the adolescent girl's hair. Meanwhile in a corner of the house far from the door, they have prepared a wall like a corner piece, made out of slender sticks a meter and 50 centimeters high more or less.
[785] Wrapped in her tipoi or clean clothing, the unfortunate girl goes there, into her pen, and begins her strict fast, which they call Yicuacu, or hiding (1).

1. This rigorous way of life does not seem at all strange to the maidens, because before it comes their mothers have prepared them for it, and they believe in everything with blind faith.

The girl remains in her enclosure for a week without doing anything, with face to the wall in order not to see or talk to
[262] anybody. Her usual fare is boiled maize, Atiruru. Sometimes she also eats meat if there is any, but in very small quantities. She neither tastes nor desires other foods. Were she to eat parched maize, she would not be good at feeding her children when she has them, because her breasts would be
[271] dry all her life. Her usual beverage should be natural clear
[273] water. Were she to drink chicha, she would be barren, be-
[842] cause it contains alcohol and acridness, which would stop the effects of conception during her marriage.

881 When the week is over, the fasting continues, but less
868 harshly; her parents have obtained cotton or wool, have
867 prepared the spindle and wheel, with the little potsherd in
283 which they put a few ashes or sand so that the spindle will turn more easily. The mother hands over all this to her daughter, who begins to work and learns that she has been born for work.

/223 cont./

881 868 867 283 The young girl receives her mother's injunctions without uttering a word, without making any comment, respects the advice and admonishments in the same silence and more than that of a mute, because she hears and keeps quiet without making any movement at all, without raising her eyes or moving her head. She begins her work as soon as her mother withdraws; she combs the wool or cotton with her fingers, cleans it of /224/ whatever dirt it may contain, and begins to spin, a duty learned from early childhood (1).

[785]

1. The maiden who fasts can only work in the place where she is enclosed; therefore she cannot help her mother even to clean the house.

881 868 867 286 When her mother sees that she has enough to make some small article, she directs the weaving, and the first thing that is made is the Hapicuana for her father and then another for her mother, with which they are very happy, and even their friends congratulate them on the work of the daughter, for whom they, of course, profess sympathy and respect as a sacred person, because she is in the period of fasting or hiding, since both things are done when these maidens reach puberty (2).

2. The same word, Yicuacu, is used for the fasts ordered by the Church for neophytes. There is no other word in the language.

881 885 During the first month or first moon, Yasi, the seclusion or hiding is the most rigorous, because the symptoms of puberty should manifest themselves two times in order that they may be considered true ones, that is to say, the Chiriguano do not believe that a woman is ready for marriage until after it has been ascertained that her menstruation is regular. This, which for women is their relief and their health, is called Hugũi in adults, but for pubescent girls the first as well as the second is called, as I have already said, Yimundía.

/226 cont./

881 178 do not advise anyone of their puberty, even their mothers, and the consequences are sad in no few cases. They do not tell anyone because the older girls make fun of them.

163 582 A single thing is noted in the missions, and it is that the neophytes, when they get to the age of about 35, stop having children. Perhaps this is because they marry very young, at about 16 to 20 at the latest. If it is true that the Chiriguano 581 women of old were ready for marriage /227/ as soon as they came out of their hiding or fasting, the union which they contracted was certainly neither continuous nor for life with the same person. One or two months with one, then a rest until giving birth, afterwards again joining the same man, or perhaps she would seek out another if the first had become bored 799 with her or she with him. But this does not happen in the 581 missions; those who contract marriage do it for life, because it is a Catholic union and, as such, indissoluble, just as the natural marriage of the infidels would be, but the Chiriguano does not understand this, since in principle he wishes to be a hummingbird, coming to rest on many flowers and not stopping at any of them until he reaches a certain age.

881 785 184 In the districts where the fasting lasted for a year, such as in Cuevo, before the town of San Juan Bautista and the Santa Rosa Mission were founded, after the first rigorous month the maidens were made to eat meat and beans also, and they were even allowed to drink a little mild chicha, so that they would not become too weak or die. If the chicha had turned sour, it would be prejudicial for later married life, producing the effects of which I have already spoken.

881 178 177 Finally, to conclude such a delicate subject, let it be noted that at the present time the custom of such a rigorous fast for the female sex is observed in very few places; today the region is inhabited by the white race, which is making them understand that all this is superstition, because of the example of their daughters, who, in spite of the fact that they have done nothing of what has been said, live in perfect

/229 cont./

304 759 881 same operation, because he never takes one alone. There must always be two, four, six, eight, or ten (2).

2. In a town of 30 or 40 families there was usually never any lack of boys of the same age. The number of the boys to be pierced should never be an odd number; superstition and nothing else.

[801]

304 881 The boys appear for the operation on the designated day, led by their fathers and mothers. Meanwhile, other curious [785] persons gather there, men, women, boys, and girls, to see [114] and /230/ attend this solemn act, which, as I have learned, is not preceded by any day of fasting; thus what certain writers have said in this regard is wrong, as is the rest that refers to the person who does the operation, for whom the qualification of being an Ipaye, sorcerer, is not required for the imposition of the tembeta.

Before beginning the operation the surgeon authoritatively addresses those who are to be men, telling them to be valiant and strong in their pain, without letting their moans be heard or crying, because these are not the signs of a brave man, of a man who wears the tembeta, which is the sign of virility, of [195] a man who must be able to face the dangers of war. Finally, he orders them that it is time to give up the ú, ú in their answers, and in its place he orders them to replace it with Ta.

When this brief and eloquent discourse is over, the first boy stretches out on the ground or on a cot, and in order to give himself courage he says in a vibrant voice, Che rani tayicutuca, may I be the first to be pierced, words which are greeted by the gathering with jubilation and at the same time with wonder, since they already know the pain that he is going to suffer (1).

[195] [193]

1. The Chiriguano Indian also uses the imperative to order himself, that is to say, his verbs still have the first person of the imperative mood, which indicates considerable arrogance.

/231 cont./

881 304 [828] In general, with the method of pressing strongly on the patient's temples, the one performing the operation manages it so that the patient feels little or nothing of the pain of the piercing, according to what they say, and it is probable, because one sharp pain diminishes or makes another one feel less strong. But it is also certain that the boy, seeing himself before so many spectators and girls, makes every effort not to cry out or weep, because the Indians do not deny that many somewhat cowardly ones do shout and even cry a little (1).

1. Some boys, very fearful, when their fathers begin to talk to them about the tembeta and the need to have the hole made, run off to another tribe in the presence of their relatives, but the latter persuade them, and they return to their town.

I have asked more than one Indian and all agree in asserting that not a drop of blood comes from the hole. The day on [785] [784] which the imposition of the tembeta is done is a day of strict fasting, and they do not even let them drink a little chicha; other foods cannot be chewed by them for several days either. On some, somewhat careless ones, there is a swelling, and on [757] [824] others not. The swelling of the lip is avoided, according to them, by heating the leaves of the bush Urucuna in the flame or embers of the fire and applying them continually around the 881 hole. The cicatrization of the lip may take a month, during which time the little Chiriguano stays at home, letting himself be seen in the streets and in the plaza once in a while (2).

[759] 2. For a Chiriguano it is a great honor to put the tembeta in place on the boys, so that he asks nothing for this honorable operation; but the boy's parents make some small gift, which he receives with satisfaction.

/292 cont./

Mourning

765 The interment over, they cry all that day, until the sun sets and night comes; then everyone goes home, only the closest [785] [302] relatives staying to weep. Fasting, already mentioned, lasts for three days, and on the first day after the burial all the women relatives cut off their hair and lay it on the grave. While cutting it off they look toward the east. The hair stays on the grave for some time, and later they take it off, and, if they burn it, it is [826] not on the grave, but away. They prefer not to burn it, however, because they would feel heat /293/ on their heads. If they notice or sense some noise coming from the hole, they heat a stone, put it on top, and the noise stops (1).

766 765 1. If the deceased is a cacique, they all weep until dawn, and afterward they meet every night for about a week.

765 They also put on the grave the tembeta, the bag, and the weapons which belonged to the deceased, such as his lance or some kind of saber, bows and arrows, so that he will not go looking for them, and when for any reason they leave the house alone, they put over the hole the pestle of the mortar, and, if this is done, the deceased will not move from his place. The souls of [775] those who have died in a bad way, for example, suicides, walk about continually, find no rest, go shouting at set hours, and are, according to what they believe, demons or their companions.

The dead person's nearest relatives sincerely grieve over the disappearance of the deceased, as the tears and sorrow shown on their faces prove. If, instead of a man, it is a woman who disappears from among the living, the widower feels the same grief; if the dead woman leaves small children, the picture that the house presents is truly heart-rending, the house where the morning sun will not find present the mother who so tenderly cared for her little ones (2).

2. The children demand to go back and they